# POINTED EXTRACTS FROM SUNDAY SERMONS IN ST. LOUIS PULPITS.

cal. In modern life a lack of knowledge may be cured by investigation • and illimination. A lack of heart can be cured only by removal."-The Reverend Doctor M. Burnham.

"It seems as if the average church member works harder to keep . om working than he would have to do if he gave himself up to real

self-denying service."-The Reverend Doctor John H. Elliott. 'No man can contemplate the environments of his tender youth and not have the fires of his soul blaze with new courage and effort to defeat the enemy that would ingulf him,"-The Reverend L. E. Todd.

"We all honor those whose work makes life sweeter, purer, happier, for others. And it gives us real joy to see distress relieved, and • earts comforted."—The Reverend Doctor A. M. Campbell.

So far from pleasing the Master, we offend him when we make • his religion a mere matter of good form, or worldly advantage; or by • worshiping him in the sanctuary, and denying him in the street."-The ◆ Reverend Frank G. Tyrrell.

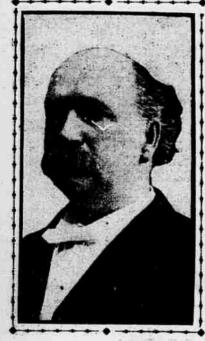
'Above the home and its stability; above the earth and its happis; above the races and their struggles, must be placed the value • future of our immortal souls,"-Archbishop J. J. Glennon.

# **ESSENTIAL DIFFERENCES**

he Reverend Doctor Burnham Dis-

preached yesterday morning at the Pil-grim Congregational Church on the text John vii, 43: "So there was a division among the people because of him." He sald in part

"Jesus was in Jerusalem at the feast of tabernacles, and taking the opportunity to utter some of his profound revolutiony truths in the temple. The Jews wer istonished at his words and wisdom and re asking, 'How knoweth this man let



THE REV. DOCTOR M. BURNHAM, aster of the Pilgrim Congregational

Jezus Christ is proving out of Moses truth antagonistic to Pharisaic interpretations of the law. He had stirred their resentment and accused them of going about to

There was a division, first, as to his utterances. There was likewise a division is condug. The feeling ran so high that the Pharisees and chief priests sent of-ficers to bring Jesus before the Sanke-drim. But the officers came back to the Charisees saying. Never man spake like

crim. But the emers came back to the Pharises saying. Never man spake like this man.

"My theme is, 'The Division Among the People About Christ.' The division was among the people. Christ.' gospel is a people's gospel. At the first and in the very nature of the case it went for decision, of course, to Nicodemus and Joseph of Arimathea and the Sanhedrim, and it found in the first two at least men who eventually came out boldly by and by as supporters and disciples of Christ. Indeed they became steadfast friengs.

"Christ came to be Savior of the world." In the synagogue of Nuzareth, in the earlier part of his ministry. Christ declared his mission. He said, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the bilind, to set at liberty them that are bruised, to preach the acceptable year of the Lord'. Christianity first made its way among the people and from the people it climbed to heights of power. Christianity came not alone for individual deliverance.

"Christia came to love, as none had ever

verance.
Christ came to love, as none had ever ed, those whom none had ever loved yet. He was the protector of chilm, the healer of the sick, the friend of sinful, the teacher of the ignorant, the ker of the wandering, the Savior of the

seeker of the wandering, the Savior of the lost.

"Paganism degraded woman; Christ found among women, even in the failen and the sinful, his chosen ministers. Paganism had neglected children universally, had degraded them in myriads, had murdered them wholesale; Christ made them the types of loving humility, and fung the desecrator of their innocence, with a millstone round his neck, into the sea." Paganism had oppressed the people. Christ sprang from the midst of them, and made the meanest of them who believed on him children of God and inheritors of heaven. Christ's gospel has always been a gospel among the people. "Note secondly the expression because of him." There is a difference between a cause and an occasion. A cause is radical; an occasion is not. These divisions here spoken of were occasioned by Christ. The cause of the division was not in Christ but in the men themselves about him. Christ were not true.

"There are always divisions concerning

The cause of the division was not in Christ but in the men themselves about him. Christ was true; these critics about Christ were not true.

"There are always divisions concerning Christ among men, and there always will be nonessential and essential divisions, nonradical and radical divisions. Nonessential differences do not touch the heart; essential differences do touch the heart. Nonessentials may divide a family of Christians at the communion table and prove a hindrance in the best growth of Christian life; and Christ may not look with the highest favor upon such divisions; but, after all it is a division of form and not of substance.

"The time has undoubtedly not come to lay aside all minor differences. There are nonessentials perhaps the church ought to keep. If a man is happier with a ritual, let him use it. If he wants to be baptized by immersion, let him be. If he persuaded that church government by delegation is better than democratic government, let him govern so. If he feels inclined to put the stress on this or that doctrinal statement of God's word, let him put the stress there. But God has different parts of his great army, and no man has a right to lift nonessentials into cessentials.

"Now, as to essentials, How de they corne," Essential differences come.

man has a right to lift nonessentials into essentials.

"Now, as to essentials, How do they come? Essential differences come from lack of thought. Some men think hard on every theme except religious themes, and investigate everything except the gospel of the Lord Jesus Christ; that they have never thoroughly investigated.

"Christ with them has never had a fair chance. Back of lack of thought often lies lack of heart—a lack of heart that does not care to investigate. You carry essential differences out into individual character and you wreck faith; you destroy hope, and you destroy eventually character in the individual. There are sad phases of life for the modern world to study. Read your daily papers. No man with a firm belief in Jesus Christ as a Savior of the world is the sport of despair

SSENTIAL DIFFERENCES
MAKE SHIPWRECK OF FAITH

The Reverend Doctor Burnham Discusses the Divisions Among
Christian People.

The Reverend Doctor M. Burnham cached yesterday morning at the Pillian Congregational Church on the text thin vii. 43: "So there was a division "So essential differences carried out into peoples and tongues and languages through centuries make false faiths and false peoples and tongues and languages through centuries make false faiths and false peoples and tongues and languages through centuries make false paths and languages through centuries make false faiths and languages and tongues and languages through centuries make false paths and languages through centuries make false pooples and tongues and languages through centuries make false paths and languages and languages and languages and languages through centuries make false paths and languages through centuries make false paths and languages through centuries make false paths and languages through languages and languages through languages and languages and languages and languages an

faile of Abraham. So great forms of failes faiths to-day are perversions of truth.

"So, essential differences on the great doctrines of God's word leave blackness of darkness. Take, for instance, some of the thought of modern life on the doctrine of the incarnation. It has become easy to take that doctrine and deny it and put Jesus without a supernatural birth on the plane of humanity—deny him his divinity. Theoretically and practically it changes the whole structure of Christianity.

"The same thing is true in regard to the atonement. Deny the doctrine of sin, take away the biblical doctrine of the fall of man, as the Bible has expressed it, and you deny the necessity of salvation by Jesus Christ. So, again, the same thing is true with reference to the doctrine of reseneration. Let man be redeemed by clinging to the system in which he is and be evoluted into heaven, and you have denied the necessity of all that comes through Jesus Christ in the gift of the Holy Spirit.

"These essential differences make shipwreck of the faith. They are radical. In modern life a lack of knowledge may be curred by investigation and illumination. A lack of heart can only be cured by repewal. Both belong to the same dangerous disease, only one is worse than the other."

### **WORK OF ALL CHRISTIANS** IS PLEASING TO GOD.

loctor Campbell Discourses Upon the Pleasure Jesus, the Son, Affords to the Father.

The Reverend Doctor A. M. Campbell hose three texts upon which to base the ermon he preached yesterday morning t the Wagoner Place United Presbyterian They were: Matthew iii, 17, well pleased"; Isalah xiii, 1, "Behold my servant, mine elect, in whom my soul detranslated us into the kingdom of his dear son." Doctor Campbell said, in part:

"God has lots of happiness. In the conduct of the universe he surely has many either anxieties or exhaustion. And the give him sorrow.

But he has one son, who brings him only delight. And God is a happy being, not a careworn one. There is a joy for him in the sight of glorious angels, and a joy in the splendors of his home and universe. and a much higher joy in scoing the happiness of those he has saved. But there is yet another happiness for him, and it is the fellowship with his great son; and in the contemplation of that son, and in his

yet another happiness for him, and it is the fellowship with his great son; and in the contemplation of that son, and in his pride in him. It is akin to the pieasure God had in Adam, and in visiting him, ere sin separated them. And it is akin to the satisfaction God had in Enoch.

"And this greater delight which God has in his son is spart from and before the son has come forth to do any work. Rather it is delight in the son himself. What fondling, what eyes of love, what embraces, what lingering blisses are in that expression in Colossians!

"And whet laughter do we hear rippling in his heart when, unable long, to restrain himself from telling us the secret of the great Savior he has for us, he drops the veil and cries, Behold, mine elect, in whom my soul delighteth?

"We will not think of God wearingly anxious under his many cares, nor as living in such a place that only glory and excitement can awaken in him pleasure, nor as being too busy to have little restful hours of quiet loy.

"We will call on outselves to find more of our joy in Christ himself, rather than in what he gives to us or what he does for us. Why not forget the getting for self, and rather appreciate and honor worth itself?

"It is a joy, and it is a heip to us, which comes to us from a friend who relieves our distress. And it is another loy and another help when our friend sincerely loves and trusts us, even though unable to remove our difficulties. But he is still more to us who, being near to us, is himself richly noble and true, and steadily onward, a living proof of the reality of worth, in face of so much that tends to break our faith.

"God also has delight in the character of the work done by his son. At the time of the baptism, when God says he is pleased, Jesus has not yet done any public work. Has the great father been pleased in his honesty of work in the Nazareth carpenter shop? and in his thoughtfulness about the home? and in his conscientiousness in study at the school? and in his fairness in play? Does the great father find p

this? and in every son of God who does this?

"Is that a true showing, recently made in a current magazine, that Christian philianthropy employs only cheap men to do the work among the downtown poor and sinning ones? and that the strong men, those most able to really lift, usually work only in the far uptown districts?

"God sees his mighty son actually saving men from their sins and bringing them into purer life, and into heavenly citizenship. What father would not be well pleased and have happiness in such a son! "Does God have any pleasure from you?"

## PREACHES SERMON ON HIS **EIGHTY-FIFTH BIRTHDAY.**

The Reverend Doctor S. H. Ford. Baptist Minister, Says It May Be His Last Appearance in Pulpit.

The Reverend Doctor S. H. Ford yesterday celebrated the eighty-fifth anniversary of his birth by preaching the sermon at the morning service of the Delmar Avenue Baptist Church. Doctor Ford had not preached for several years, and the occa-

sion was one at which much feeling was



was the last time he would ever appear in a pulpit in the capacity of a minister. Doctor Ford has for years been known

Dector Ford has for years been known as "the most remarkable man of his age among Partiets."
He was born in Bristol, England, in 1819, and attended the first ression of the Missouri General Baptist Association more than sixty years ago. He has been the pastor of Eaptist charches at Cokumbia, Jefferson City, St. Louis, Louisville, Ky., and many other places.
He was formetly the editor of the Western Recorder, and for more than fifty years has been the editor of the Christian Repository.

#### TRUE CHRISTIAN SERVICE IS WILLINGLY GIVEN.

Doctor John H. Elliott Defines Consecration in Sermon at Webster Groves Meeting.

The Reverend Doctor John H. Elliott who recently conducted a meeting at the now leading the services in an evangelistic effort at the Webster Groves Presbyterian Church. Yesterday morning he preached there from the text, I Chronicles xxix, 5; "Who then offereth willingly consecrate his services this day unto the Lord?" Doctor Elliott said, in part: "The Bible presents the idea of conse cration under two aspects—a consecration of self and a consecration of service. An understanding of this saves one from

"Primarily the meaning of consecration is to 'set apart' some object to a specific purpose, but, used in the sense in which it is used in the text, and in reference to service, as another rendering suggests, it may mean a filling of one's hands in service. And if the hands be filled in useful service, it will not be necessary to fill up on many other questionable things, "A definition of service is very necessary to a full understanding of what is



THE REV. DOCTOR JOHN H. ELLIOTT.

meant in the Scriptures. A practical definition means not merely the ordinary
round of churchgoing and church doing,
lut a service that has to do more with
the upbuilding of the kingdom of God in
the salvation of souls. This is clearly set
forth by the teachings of Christ and in
the episties.

"In looking at the question of the text,
it will be noticed, first, it is to be an
offered service, and this is quite different
to the ordinary conception of Christian
people, whose idea seems to be to get as
much as possible of benefit out of the
Christian life and give as little in return
for it.

much as preside of the control of th

from the seil denying effort made to thers, others,
"Many a society woman has found in this sort of a life a compensation far out-weighing anything in the way of pleasure gained from a mere selfish pleasure-seeking life, and many a husiness man has found in this an investment that pays beyond any other in bringing rich returns."

# PRAISES GOOD WORKS OF CHRISTIAN ENDEAVOR.

The Reverend Frank Tyrrell Preaches Special Sermon on Organization's Anniversary.

Society of Christian Endeavor was ob-served yesterday morning at the Mount Cabanne Christian Church, and the pas tor, the Reverend Frank G. Tyrrell, preached a special sermon entitled "A No-ble Endeavor."

For his text he had II Corinthians v. 9: Wherefore, also, we endeavor, whether at home or absent, to be well-pleasing unto him." He also read the Christian Endeavor pledge, "Trusting in the Lord Jesus for strength, I promise him that I will strive to do whatever he would like to have me do." Mr. Tyrrell said, in part: "Christian Endeavor Day should never

be permitted to pass in silence and neg-lect. This movement has mobilized the young people in the churches, and raised of our King. The pledge confers no new obligation; it simply puts into definite form the obligations that are incumbent upon every Christian, and helps to their performance. And it is a high and honorable endeavor to which this mighty host of Christians are pledged. "As the pledge has it. "To do whatever he

fould like to have them do,' As Paul puts would like to have them do," As Paul puts it, "To be well-pleasing unto him." Every life must have some controlling motive, some principal aim, or be defeated and inglerious. For the Christian Endeavorer, for every Christian, it is to be pleasing to Christ, to merit his approval, to awaken his approbation. We can never accomplish this by a mere effortless acquiescence in what he has done for us. We must trust him, to be sure, but we dishonor and displease him when our trust is drowsy and lethargie, depending upon him. He does not save men in spite of themselves. He saves them by developing their natures.

lie saves them by developing their natures.

"Neither do we please Christ by accepting a hereditary religion. Children should revere their parents, but they should not like the Chinese, worship them. Religion is personal and vital; it cannot be handed down along with the family heirlooms. It must be re-examined and repudiated or reafirmed by each succeeding generation. Nor is it enough to subscribe more or less intelligently to a given theological formula. The creed imposed by ecclesiastical wisdom and authority has always separated men, divided and weakened the church, and obscured Christ. They all do fade as a leaf, and their iniquities, like the wind, have taken them away." It is a living faith we want; not a set of orthodox opinions.

"So far from pleasing the Master we

the wind, have taken them away. It is a living faith we want; not a set of orthodox opinions.

"So far from pleasing the Master, we offend him when we make his religion a mere matter of good form, or worldly advantage; by worshiping him in the sanctuary and denying him in the street. To be well-pleasing unto him, we must enter into his spirit, and live his life.

"The individual disciple must know the mind of the Master, and have it dwelling in him. He must reflect Christ, until his character is so, transformed that men will recognize him as a Christian. He will organize and conduct his business according to the Golden Rule; he will serve a cording to the Golden Rule; he will serve and his prayers point in the same general direction. He will eat and drink, walk and talk, buy and sell, look and listen like a Christian. He will hate hypocriky and never mistake gold-plated paganism for the religion of the Son of Got.

nt.

"The essence of Christianity is unselthness, it lifts a man out of himself
of makes him a proselyter. He will
ork, he must work to extend the reign
the Perine of Perine.

type:

"No nobler enderver ever epilsted the faculties of >n immertal. Is it real, gending, triumphart? We will wish, when finally we appear before him in judy nent, that it had been. Let the ranks of the Endeavorers be strengthened by a righty throng who will go forth to reconstruct seelety, industry and government, making all men his discloses, and eyers human institution well-pleasing unto him."

## REFLECTION BRINGS MEN TO RECOGNIZE THEIR SINS.

The Reverend L. E. Todd Prenches on "David's Musing" at St. Paul's M. E. Church, South.

The Reverend Luther E. Todd preached vesterday morning at St. Paul's M. E. hurch, South, on the text, Psalms xxxix "While I sat musing the fire burned."

"As David sat in meditation there was cinciled in his soul a great desire to be a better leader and man in the future than he had been in the past. The arguments to this end were the past mercles and ever watchful care of the God whom he worshiped. As he contemplated these, the fire of his soul was kindled to noble re-

solve.

"So we find him saying in the text, "So we find him saying in the text, "While I was musing the "fire" burned. If we may draw upon our rescurces in mind to find what things were coursing through the meditations of the shepherd King, we shall come face to face with some very practical and helpful suggestions. What, then, can we reasonably conclude were some of the things that caused the fire of resolution to burn within Devid's soul?

"First, he must have considered his

in Devid's soul?

"First, he must have considered his childhood. How, in his tender youth, he had been the recipient of tender parental care. How the powers of his life were schooled and develoned under the inspiration of singing brooks, sighing trees and the perfume of sweet flowers while he kept his father's sheep on Judean bill-sides. We are not surprised that these fond recollections created in him a new determination to live the better man because of the benedictions of his early days.

cause of the benedictions of his early days.

"As with David so with us. No man can contemplate the environments of his tender youth and not have the fires of his soul blaze with new courage and effort to defeat the enemy that would inguit him. Go back again to the mother's knee and say over once more the little prayer, 'Now I lay me down to sleep'; walk through the woods as then and gather the flowers by the way; go sit again in the old swing and view the cottage home in your reverle; yea, listen to the aweet parental voice as it sounds the notes of a familiar hymn, and then away to slumber, to be

tucked in by the hands of mother dear, to dream of her travail of body and anxiety of soul that you might grow up to be a man after God's own heart, of whom she will not be ashamed.

"The person who can think of such scenes and still go on in als, spending his substance in riotous living, is unworthy such parentage and a renegade without heart. If there were no other reason for living pure, noble and upright lives, the memory of the benefactions of childhood should be more than sufficient.

"Secondly, David mussed on the protection of God throughout his past life. To him had been given strength to overcome the beasts of the field: to meet the mighty giant in battle, when all the army of Israel stood trembling before him; to successfully lead and govern his people when he was but a youth. It was such thought that made the old King's heart burn with new resolution.

"It is also true of men to-day. If we stop and think of the watchful care that has been about us all along the way, "are moved with a burning desire to present a true manhood to him who has stood amild the shadows keeping constant watch. "The Christian rememiers that his feet have been lifted from the clay and set upon a rock; that often, when the billows of misfortione swept over him, there came a sweet volce saying. Peace, he still; that, when his very soul has been in agony over the Geparture of loved ones from the earth, the same voice has said, with comfort. Let not your heart be troubled. You can go to him. I will not leave you comfortless. My peace I give unto you? And, when we Christian believers think on these things our hearts burn within is to present unto our God a more acceptable offering.

"And, when sinners behold the goodness and protection of their Creator, how can they go on in sin? The most depraved sinner in St. Louis marches forward in his infamy, while God gives him health, prosperity and a sound mind. I can think of no sadder picture than a loving Heavenlewell him he was shaken with gried when he beheld the unbellef and sinful p

anguish over your sinful and lost condition.

"Once you were very sick. The physician gave you but little hope. Then you prayed to God to snare your life, and you would serve him. God heard your prayer and spared your life. Now, have you kept your word? Just as soon as your pulse became normal you went out from your sickbed and to sin. Brother, think on the goodness of God!

"Or, perhaps, you were unfortunate. All friends left you. Then you came to God. He heard your cry and set you going again. But, when you found yourself out of the tolls, you forgot God. I submit that was a mean and unworthy action. If a man pulls me out of a mudhole, I won't slap him in the face when I am on my feet. I say, think on the goodness of God!

"And so the thought goes on! But we must bring these observations to a close. My one motive in presenting them was to do good by calling souls away from sin and back to God. I trust that many will come to-day."

### MINISTER COMMENDS PURSUIT OF KNOWLEDGE.

The Reverend E. Duckworth Says That by Wisdom Every Man's Life May Be Made Happy.

The Reverend Edmund Duckworth preached yesterday morning at the Cote Brilliante Episcopal Church on the text. Proverbs xxiv, 4: "And by knowledge shall the chambers be filled with all precious stones and pleasant riches." Mr. Duckworth said, in part:

work, he must work, to extend the reign of the Prince of Peace.

"All this he will endeavor to do; the word means literally, be very ambitious for. It is an intense word. The majority of Christians, it is to be feared, as they walk down perfumed aisles and hear a gospel of roses and biles, have no conception of its deep meaning. What have no to the word of the wealth, or power, or fame?

"Octavius, Mark Antony and Lepidus, the Triumvirs, agreed to put to death their dearest friends that they misht reign. Themisticeles, though but a stripling when the battle of Marathon was fought, sat apart, pensive, abstracted, watching through sleepless nights, and avoiding the customary entertainments. When his friends asked the reason for the change, he said. The trophies of Mittales will not let me rest.

"Compare your ambition to biease Christ with the feverish ambition of men like these—and be refuked and shamed! Paul could say. Whether at home in the body or absent from it. I am very ambitious to win his approval." But the average, inkewarm, worldly, dead-and-alive Christian of to-day cannel say it—unless he is ready to add to the guilt of cowardice, compromise and parasitism, the sin of lyre.

"No nobler endeavor ever epilisted the gordlies of an immercial, list it real gen."

"Beloved, if such taste and care is nec-

ant riches.

"To rurnish the home wisely you will require knowledge, as well as money. In other words, you will need good taste, sound judgment and that blessed vision that perceives 'the fitness of things.' By this kind of knowledge you may fill your house with all 'precious and pleasant riches.'

"Beloved, if such taste and care is neccesary in ordinary house-furnishing, how much more is it necessary in the turnishing of that other house wherein we dwell? This furnishing we carry on day by day, and we are either making the chamber of the soul bright with the radiance of God's most glorious cifts of grace and heauty, or else we are making then chambers of ignorance, shame and descration.

"Let me call your attention to three of these chambers.

The chamber of the mind. What wonderfully 'precious and pleasant riches have been provided for the adornment of the mind chamber! What riches of knowledge! What treasures of truth! What wealth of grace and beauty! And all these for the enrichment of the mind. The knowledge of God, the knowledge of the will and purpose the knowledge of the knowledge of the past and of the knowledge of man and beast, of bird and ish, the knowledge of the past and of the present. Surely wide is the domain and vast the field from which we may gather the 'precious and pleasant riches that heaven has set apart for the adornment of this chamber. The eyes and the ears are the servants of the mind, and they must be kept oren and allert to obtain some new treasure of knowledge or thought or experience.

"A certain prisoner in our city jail, during the past week, declared that 'time is the hardest thing to spend,' and this is true-if you try to spend; and this is the hardest thing to spend; and this is the hardest thing to spend; and this is true-if you try to spend; the chamber. Observe; learn from everything. Get some sem from the sights and soun

hungerings and thirstings after righteousness, some glorious victories as well as some stinging defeats. The enrichment of the chamber must come by knowledge. We know why certain things in this chamber startle us with fright, and why certain others afford us constant pleasure. Surely we have more than enough of the former, but the latter we must multiply again, and yet again. We must make each day produce some new memories that will bring to us maught but joy. "Finally, let us look at the chamber of the heart, the home of the affections. What glorious riches may be gathered here! What wealth of love! What splendor of affection! Here in the new heart and right spirit God has promised to other successes of the congregation during the year. Mr Elmer announced that the property of the mission had been cleared of debt. He also announces that the church had a membership of 140. In referring to his pastorate, Mr. Elmer

ST. BRIDGET FEAST OBSERVED

in Services.

The Feast of St. Bridget was celebrated resterday at St. Bridget's Church, Jeffer-

on avenue and Carr street, by a sciemi

high mass and panegyric of St. Bridget.

hearers to try to influence their children to join religious orders.

Among the priests present were: The Reverend Edward Fenlen, nastor of St. Bridget's; the Reverend Father Robert of the Passionists at Normandy, Mo.; the Reverend P. J. Talion, pastor of the Church of the Holy Name of Jesus, and the Reverend J. J. Tannrath, pastor of St. Agnes's Church.

"STRIKES" THEME OF SERMON. Doctor Hostetter Denounces the

"Spiritualistic Grafters."

Doctor Thomas Hostetter of No. 754 Orbit avenue delivered an address on "Strikes" at a meeting of the Progressive

Doctor Hostetter's text did not apply to

Doctor Hostetter's text did not apply to affairs of labor and capital, but was in the nature of an appeal to his auditors to "strike" out evil habits.

The speaker acknowledged his belief in Spiritualism, but denounced what he called "Spiritualistic grafters," or so-called mediums, who profess to commune with the other world for pecuniary profit. Doctor Hostetter also denounced Christian Science.

HIS FOURTH ANNUAL SERMON.

The Reverend William Elmer Ad-

dresses St. Philip's Church.

St. Philip's Epizeopal Church, Maple and Union avenues, preached his fourth annual sermon yesterday forescen. Among

The Reverend William Elmer, o

day afternoon

soap can be made. It floats.

Factorymen, printers, farmers, country

merchants and others, whose changing duties require very frequent washing

of hands, will find that Ivory Soap is

just what they want. It lathers quickly

and will not make the hands sore or

rough, even when used very often, or

with a stiff brush. It keeps the skin

soft because it is pure; as pure as a

In referring to his pastorate. Mr. Elmes said:

"The four years past have been to me years of work, but work in which I have had real pleasure and comfort. As leader of the work I have had a faithful following. It has been four years of pence and harmony. No note of discord has been heard. For all that we have done, and for the new opportunities given us, we give to God heartfelt gratitude and thanks."

What glorious riches may be gathered here! What wealth of love! What splendor of affection! Here in the new heart and right spirit God has promised to dwell. Here the Father and the Son have promised to abide. Here the Spirit of God has promised to give his witness. Here the light of love, soft and pure, shines with a gentle radiance, for 'the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

"How varied is the manifestation of that love! Love of God, love of his church, love of parents, love of children, love of friends, love of the beautiful and good; love of home and native land, love of animals, love of the poor and needy, love of the Word of Life—nay, love of every just cause! Surely these bring most bleesed enrichment!

"But the chamber may not be thus furnished. It may be unclean with unholy thoughts and impure desires. Instead of being the home of God, self may be its occupant and king. Mammon may dominate its every wall. Surely, if this be its condition, we need the presence of the Christ, who went through the temple and drove out the money changers and them that sold doves because by their unjust traffic they were defling the house of God. The house of prayer for all nations they had made a den of theyes, perhaps some of the things in this chamber—the chamber of our hearts—need the while of the chamber of our hearts—need the while of the poor surface of the Christ, who went through the temple and drove out the money changers and them that sold doves because by their unjust traffic they were defling the house of God. The house of of the chamber—the chamber of our hearts—need the while of the poor surface the properties of the Christ, who went through the temple and drove out the money changers and them that sold doves because by their unjust traffic they were defling the house of God. The house of prayer for all nations they had made a den of theyes. Perhaps some of the things in this chamber—the chamber of our hearts—need the while of the poor the properties of the p

God. The house of prayer for all nations they had made a den of thieves. Perhaps some of the things in this chamber—the chamber of our hearts—need the whip of small cords. Dare we call him? If so, dare we admit him?

"Yet how can the eurichment come to us, unless some things are 'cast out'? Then we may be able to gleriously refurnish the chamber with the riches of a pure and fervent love, and with a service that shall be distinguished by its enthusiastic thoroughness. Having the chamber of the mind and the chamber of the memory and the chamber of the heart fully cleansed and well furnished, we shall be fitted by a higher intelligence and a purer love to do our Master's will, and better able to help our fellows by bringing out of our treasure-house things both new and old." day. The school is in charge of the Do-minican Sincers of New York, and has been established but eigniteen months. The Reverend E. A. Casey presented the diplo-mas and made an address. The graduates were: Joseph Brady, Edward Cody and Jo-seph Francis Gibbons.

The ladies of the Assumption Parish have arranged to give two euchres before Lent. The first will take place next Wednesday afternoon at 250, and the second Thesday evening. February 16. Both will be held in the school hall, Ninth and

The Reverend Jose Algoue. S. J., of the St. Louis University, has gone to Washington to attend to duties pertaining to the exhibit from the Philippines for the World's Fair, which is in his charge.

The monthly meeting of the Kenrick Sanctuary Society will be held at 3 o'clock to-morrow afternoon at Kenrick Seminary, Nineteenth street and Case avenue. Lesson to Irish Catholics Drawn

The Annunciation Conference of the St. Vincent de Paul Bociety will give an entertainment and hop in Annunciation School Hall, Sixth street and Chouteau avenue, next Thursday evening, for the benefit of the poor. The drain upon tog resources of the conference during the cold, weather aimost exhausted the treasury.

Arrangements are completed for the en-tertainment and hop to be given by the conference of the St. Vincent de Paul Society, and the Ladles of Charity of St. Vincent de Paul's Parish, in the Bo-hemian Gymnasium, Ninth street and Al-len avenue, to-morrow evening.

high mass and panegyric of St. Bridget.

The Reverend Father Isidore, O. F. M., of St. Anthony's Church, was celebrant of the mass, which was commenced at 10:50 a. in. The Reverend P. J. Byrne, pastor of Assumption Church, was deacon and the Reverend T. Dempsey, pastor of St. Patrick's Church, subdeacon. The Reverend J. W. Wippermann of St. Bridget's was master of ceremonies.

The Reverend P. J. Carney, assistant of St. Bridget's, delivered an address on the life of St. Bridget. He told of her birth in Tangher, near Dundail, Ireland. She was of royal blood, but devoted her life to the cause of religion. She founded convents and asylums all over Ireland and in other countries.

The work was continued after her death by women whom she gathered around her and has been carried on to the present time. The annual bail of the Irish Alliance of St. Louis will be given in Jefferson Club Hall, Grand avenue and West Phe bou-levard, on the evening of March 16. The members of St. Mary's Parish, Belleville, Ill., will give a euchre in Hun's Hall, Belleville, next Thursday evening.

The Reverend Mother Vincentia of the Visitation Convent, Cabanne, who has been ill, is convalescing. and has been carried on to the present time.

A jewel of the Irish peonle, Father Carnev said, has been, amid all trials and sufferings, their fidelity to God.

Catholicity in this country is largely, he said, the result of the work of the ancestors of Irish-American Catholics. Future Catholicity will be affected for good or bad, he said, according to the actions of the Catholics of to-day. He urged his hearers to try to influence their children to join religious orders. The Reverend Henry Fabry has been assigned to Moberly, Mo., and the Reverend Charles Schaefer to Sullivan, Mo.

The Reverend J. T. Coffey, pastor of St. Leo's Church, has arranged to have young matried men admitted as members of the Young Men's Sodality of the parish.

The Reverend Father O. J. McDonald, paster of St. Ann's Church, and editor of the Church Progress, has accepted an invitation to deliver the principal address at the celebration of Robert Emmet's birthday at the Pickwick Theater, Washington avenue near Jefferson avenue, Sunday evening, March 6.

On Sunday, February 14, the Reverend Fathers Shine and Van der Eerden, Jes-uits, will open a two weeks' mission at the Visitation Church, Taylor avenue near Easton avenue. The first week will be for women, the second week for men.

The ladies of St. John of Nepomuk Parish will give a suchre next Thursday afternoon at 2 o'clock in the parish hall. Twelfth and Soulard streets, for the benefit of the church.

The last of the series of euchres for the benefit of St. Thomas of Aquin's Church will be given next Wednesday afternoon at 2 o'clock in the school hall, Osage street and Ionw avenue.

The ladies of the Holy Ghost Parish will give a suchre in the school hall. Taylor avenue and North Market street, next Thursday afternoon. Petition for Local Option.

REPUBLIC SPECIAL.
Vandalia, Ill., Feb. 7.—During the past week a petition has been circulated by the ministers of the several churches of this city soliciting the signatures of voters with the view of laying the same before the City Council next Monday evening at its regular meeting, praying that the proposition of license or no license be sub-mitted to the voters of Vandalia, and that it be voted upon at a special election